

# AN APPEAL FOR INDIA

BY

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THE undersigned, as representing those student volunteers from America and Britain whose privilege it is to be now at work in India, have pleasure in endorsing this appeal, in the hope that God may use it to lead many of their fellow-students to join them as sowers and reapers in the fields of India :—

CRAYDEN EDMUNDS, *Calcutta.*

A. H. EWING, *Ludhiana.*

JOHN N. FORMAN, *Fatehgarh.*

J. H. MACLEAN, *Madras.*

W. A. MANSSELL, *Lucknow.*

MAX WOOD MOORHEAD, *Poona.*

J. CAMPBELL WHITE, *Calcutta.*

OSWALD O. WILLIAMS, *Karimganj.*

*October 1st, 1896.*

WE have sought to let the various sections of India speak for themselves, as the needs are voiced by individual missionaries. When quoting the very words of missionaries we have used quotation marks but omitted names, placing these, together with the names of other missionaries who have furnished facts, at the close of the article. Most of the letters received express the urgent need of workers by showing how few of the vast masses of heathen are as yet reached. Some urge to immediate effort because of the special signs of the times. In some quarters theosophical and sceptical writings are increasingly read. Several speak of a revival of Hindnism as a patriotic measure; while others mourn the prevalence of a spirit of apathy and indifferentism. As representing the condition of many large centres in India we quote from East Bengal :—

“There has been a decided revival of Hinduism during the last five or six years. Educated men who a short time ago affected contempt for the idolatrous practices of the common people now justify and take part in them. In regard to caste there is, I fear, less of a relaxation of its hold upon the educated community than there is a slackening of the restraints of conscience. Men submit to the *social* requirements of the caste system for purely selfish reasons, and then give themselves to the effort to justify the system philosophically out of a desire to maintain, if possible, some degree of self-respect while following a course condemned alike by reason and conscience. It is also manifest that, especially among the students of Dacca, much of the revival is due to the working of a spirit of pseudo-patriotism, which moves them to rally to the defence and maintenance of ancestral customs which have become interwoven with the life of the people, and the disturbance of which seems to portend the conformity of the nation's life to a foreign type. The idea still widely prevails that missionaries are Government agents, engaged in the work of completely

and permanently subjugating the people to the 'British Raj.' The present interest in Hindmism, I am persuaded, springs more from political than from religious considerations. It is a kind of protest against the intrusion of western influences and institutions—nothing deeper than that.

"Western infidelity, theosophy and the theistic movements are appreciably affecting the thought of the educated classes in our district, but so far as I know there is no organization on infidel or theosophic lines, while Brahmoism (Indian theism) is not attracting as many to the adoption in practice of its principles as it did in the early days of its existence. The preacher of the Gospel has mainly to contend against a stolid spirit of indifference to spiritual things, associated with an active worldliness that gives to things temporal the place in interest and life which belongs to God. Notwithstanding the instinctive religiousness of the Indian mind, it is growingly difficult to get professional men and students to give serious thought to things pertaining to eternal life and godliness."

As we now consider the needs of some special sections of India, let us volunteers ever remember that the quality of the workers is vastly more important than their number. Most touchingly has this been emphasized by some who are in sore need of help. One writes: "Nothing so much needs to be recognized by those contemplating giving themselves to God for work among these people as this, that it is *only* as they allow God to give Himself to them to work through them that anything can be accomplished."\*

### I.—MADRAS PRESIDENCY.

This Presidency was the first to be occupied in modern times, and great progress has been made. According to the census of 1891 there were in Southern India 865,528 Native Christians of all denominations,

\* In the statistics which follow account is only taken, unless otherwise stated, of European, American and Australasian workers; in the more advanced fields their work is splendidly supplemented by native colleagues and helpers, but even when we take this fully into account the need remains appallingly great.

showing an increase in the decade of 22·7 per cent., while the population advanced during the same period by 15·2 per cent. The Christians are one in forty of the total population, but one out of every twelve graduates is a Native Christian. Yet even this best-worked of Indian fields needs more labourers. In the city of Madras and its immediate neighbourhood thirty-two workers are urgently wanted by ten different societies. There is special need for workers among the educated classes, which in this Presidency are more numerous than anywhere else. To reach them at once is of the utmost importance, and many of them are accessible to Christian influences if these are brought to bear on them with tact and sympathy. There is need of special workers to supplement and follow up the work of the Christian colleges. Many of the students through the influence of their college come to have more or less sympathy with Christianity, but in many cases their professors have not time for the personal dealing that is necessary. There is need also of following the men up after they leave college. Again, within a few miles of Madras is Conjeeveram, ranking high among the sacred cities of Hinduism, with a population of 45,000, and a large influx of pilgrims, but without a European missionary.

A glance must now be taken at some other parts of the Presidency.

**The South Kistna and North Nellore District** has one missionary to about 109,000, while one-tenth of the population is scarcely reached. "There are no converts among Mohammedans, and few among Sudras, Komaties, Kshatrias and Brahmans, who compose four-fifths of the population. Here lies the field of greatest need. We need to-day if we could possibly get them three men for evangelistic, one for industrial and one for educational work." A sad fact reported from this region is that tracts and books furnished by the infidel West are being used by the more cunning fellows to misrepresent Christianity.

In the **Nellore** district very few from high castes have become Christians, and double the present force of men is needed.

**The South Nellore District.**—"We have ten missionaries and a population of about 400,000. Each missionary has his own district in which he preaches from village to village."

**North Arcot** is worked by the Reformed Church of America; it contains a population of 3,000,000. A third of the district has practically no Christian agents at work in it. At the rate of one male missionary to 100,000 people 22 more are needed.

**South Arcot** has a solitary worker to a whole taluk (county). In the Danish Mission two missionaries are wanted for evangelistic work, and one for educational work, also a medical lady.

**Negapatam Taluk** (Tanjore) has one missionary to 375,000 of the heathen masses. Thousands of villages are practically virgin soil.

**Madura District** has one missionary to about 50,000 people. In some districts the people are hardly touched by Christian influence. A revival of Hinduism has been greatly fostered by the Chicago Parliament of Religions. No special work is done for Mohammedans. Three more men for evangelistic work, two for itinerating, one for educational and one for literary work are wanted; also several single ladies.

In **Palamcotta** the whole district is fully occupied. "The great want is the Holy Spirit in the Native Church."

**Travancore.** "In this best served district of all India we could easily do with ten times the number of workers. The hill tribes are scarcely touched. We need badly special men to deal with Mohanmedans and the educated classes." The London Missionary Society reports 400 congregations and 54,000 people, but mostly of the lower classes. Very few of the higher classes have come over to Christianity.

"The Reformed Syrian Church, some 30,000 strong, is now open to receive any one who will help its members to a life of holiness and service. They have a record of Christian existence of over a thousand years. They have no caste to break, and they are men of a very high intellectual order. They are the

hope of South India, and I am profoundly convinced that work done for them will be repaid in a harvest of souls all over India. If, say, two men full of the Holy Ghost were willing to come out at their own charges and go about, roughing it, among these people, I am sure that their labours would be well repaid in the work this reviving church will do among the heathen in all parts."

**The Native State of Mysore** has a population little under 5,000,000. "No one of its districts is wholly unoccupied. There are no Mohammedan, Parsee, or Jain converts. Work is not being done among these classes. There is great need of suitable labourers among educated men. There is no medical work except in Bangalore, and there is abundant scope for itinerant medical missionaries. There is now one missionary to about 250,000. In order that there might be one to each taluk, more than fifty missionaries are wanted. Theosophy of late has had a somewhat strong branch in Bangalore."

**Nizam's Dominions (Hyderabad).** In this large territory, with a population of 11,500,000, there are only about thirty missionaries, belonging to six societies. As the state is under a Mohammedan Government, (though the bulk of the population is Hindu,) Mohammedanism is very strong, especially in the city of Hyderabad. In the Telugu-speaking part there is one missionary to about 500,000 Telugus. In the districts (none being fully occupied) there are three important centres for three new men to be placed without delay. Three men are needed for evangelistic itinerancy, there being promise of great blessing in the villages in the near future. One is needed for scholastic work, one for medical work, and one of the senior missionaries should be set free for translation and literary work.

A missionary working among the hill tribes writes : "In a population of 500,000 my wife and I are the only missionaries. Our great need is one or two holy, heroic pioneers; one of these should be a medical lady, and another an industrial expert. Kanker State (population 80,000) has no missionary. Kalahandi State

(325,000) never had a missionary. If you can do anything to awaken interest in these poor simple people we are hunting among the hills and jungles, in Jesus' name do so."

From Jalna a missionary writes: "In our district we could easily find work for one missionary in evangelistic, one in industrial, one in medical, and one in zenana work. For some 200 miles by 100 miles to our south-east there is no work done at present, and the whole district is teeming with people."

## II.—BOMBAY PRESIDENCY.

There are twenty-one colleges and professional schools in this Presidency. Of these only one is under Protestant Christian control. Of the 186 Professors in these institutions only 44 are Christians. A yet more significant fact is that of the 3,189 students only 35 are Protestant Christians. In nineteen of these institutions there is no Christian work. One of the two remaining is Roman Catholic. In 76 high schools of the Presidency there are 6,394 scholars in the two upper classes. Of these only 85 are Christians.

In the British and Feudatory Territories of this Presidency there are 40,303 villages, and the population is 26,916,358—about equal to the population of England.

**Bombay City** presents a great need for work among educated Hindus and Mohammedans; also among Parsees, who number over 47,000. The latter have no sense of the value of spiritual things. Their prosperity, their energy and the prospect of advancement have made many of the younger men materialists. In other cities of the Presidency, and in Feudatory states, there are 29,000 more. "Workers among English-speaking Parsees should be well educated and should have a strong personality to pierce the crust of indifference and worldliness. The ranks of Parseism are yet unbroken save in a very few instances."

**Belgaum District** has three missionaries to 864,000 people.

**Kolhapur State.** The American Presbyterians are working in this southern part of the Presidency. Their



field may be said to embrace the Collectorate of Rutnagerri, the Native State of Kollhapur with its dependencies, and six adjacent native states. Within the limits of this field there is a population of 4,000,000. These are largely Hindus, distributed in towns and villages, of which there are 1,303 in Rutnagerri, and 1,700 in Kollhapur and the adjacent states. In but few of these villages is the Gospel preached even once a year. Stations should be at once started at such strategic points as eight towns, each with a population of over 10,000, and ten others of which each has a population of over 5,000.

“Government education is making rapid strides. Kollhapur State reports 221 schools with over 14,000 pupils. Throughout these states there are thousands of good readers who might be reached through the printed page. We now need eight evangelists to occupy central towns, to itinerate in the villages, and to reach by private conversation the large student class.”

**Satara District** has a population of one and a quarter millions distributed over an area of 4,912 square miles. To evangelize the 1,340 cities, towns and villages there are resident in this district only one male missionary and four female missionaries.

The **Bhore** and **Phaltan States**. The Poona and Indian Village Mission is entering these states (population about 350,000). It is praying for one hundred workers.

The **Roha** taluk of the Kolaba collectorate has one missionary to a population of 400,000.

**The Poona District** has a population of 1,067,800. Out of 1,191 towns and villages, 1,169 have no resident Christian, and very rarely are these visited by the messenger of the Gospel. Four-fifths of the population of this district is in villages, the average number of persons in a village being 720. These facts show the importance and difficulty of village work. There are 250,000 children of school-going age—one boy in 5 or 6 is learning and one girl in 56, yet female education in this district is twice as good as the average for the Presidency.

**Ahmednuggar.** The Marathi mission of the American Board C. F. M. has about one worker to every 100,000 people. "Adequately to work our field [a part of Bombay city, a large part of the Ahmednuggar collectorate, the Sirur taluk of the Poona collectorate, parts of the Satara and Sholapur collectorates, and the Roha taluk of the Kolaba collectorate], there are needed for evangelistic work twenty-five workers; medical work, nine; industrial, five; educational, eight; and for literary work, three." An older missionary remarks on a revival of attachment to Hinduism, not as supplying spiritual needs, but to stimulate patriotic feeling.

**Khandesh.** Of the 16 taluks only five are occupied; and the proportion of missionaries is one to 300,000 people.

**Guzerat.** Kathiawar has three missionaries to 3,000,000 people. Thousands have never heard of Christ. Kutch, said to have the population of Uganda, has never had a missionary. Rajkote has been occupied for fifty years, yet the missionary there writes: "I have been these months among a promising people who have never heard the Gospel before: who knows when they are likely to hear it again!"

In Wadhwan a missionary writes: "The people listened splendidly. They have never heard before in some cases, in others possibly once. There are hundreds of villages of aboriginal races as reachable as the Figians were, and with little or no religion to destroy. *In a few years these will have become Brahmanised*, and then work among them will be like knocking our heads against a stone wall. A Government official of the district entreats us to send men there, promising every assistance in his power, and we cannot move. Why? For want of men. We could keep two or three men busy at nothing else than translating and writing. The Bible revision is not expected to be finished in any one's life-time, and all for lack of men. We have one man to do the work of a minimum of six in Surat alone."

**Sindh.** Men and women missionaries all counted give only one to 125,000 of the population. Large

districts are unoccupied and receive only occasional visits from missionaries. One trained educationalist and a band of trained evangelists are wanted.

### III.—CENTRAL PROVINCES.

Of the 13,000,000 in the Central Provinces 2,500,000 are reported as belonging to aboriginal tribes. The larger towns take up most of the time of the few workers, and the mass of the people are practically untouched. Only eight of the eighteen districts are in any sense properly occupied. The Central Provinces are backward and not very literary. Their one revival lately has been a cow protection movement, which has been very popular even among some of the educated. Spencer's works are largely read.

In the **Nagpur** Commissionership, with its five divisions and over 8,000 villages, we find a total of 20 missionaries. Wardha with over 400,000 people, Bhandara with over 700,000 and Balaghat with over 380,000, have each but one missionary.

The solitary worker of Balaghat says: "The country is in many parts wild and difficult to travel, and any one really determined to get at and remain among the village people would probably have to face a good deal of self-denial in matters of food, housing, etc. But to really consecrated workers with good physique, I believe there is no part of India more promising for speedy and good results. I should heartily welcome two or three soul-loving single men helpers."

**Chanda**, with an area of 10,749 square miles, with 2,700 villages, and a population of over 690,000, has no missionary.

**Raipore.** "Our field is a very large one—the eastern division of the Central Provinces, inhabited by nearly 5,000,000. Twelve missionaries are working in this section, but nearly all the Native States in this division are unoccupied. If we had a hundred missionaries there would be room for more. If you can do anything to increase the number of missionaries here you do a great good to one of the most neglected districts in India."

**Mandla.** (Ghond and Bheel Mission.) For the 2,000,000 people scattered among hills there are five missionaries. At least six men are wanted for evangelistic work.

**Jubbulpore.** In this district eight men are wanted for evangelistic work, two for industrial, one for educational, one for literary and two for medical work; two ladies also for medical work.

**Hoshangabad.** "There are large unoccupied districts in the Native States of Bundelkhand, Rewah, Punnah, and Gwalior. Matt. ix. 37 is very true of this part." Another writes: "There is, I believe, a population of over 3,000,000 entirely untouched."

From **Hurda** is sent this message: "One of our districts has 1,256,000 people, with only two men and four women evangelists."

**Bhopal**, with a population of 2,000,000, is in a peculiar position. Being under a Mohammedan dynasty permission is not yet given to preach in it. One or two futile attempts have been made to settle in the state, and the colporteurs are sometimes deported into British Central Province territory. Except in Sehore no work is at present going on. Pray that closed doors may be opened.

**Indore.** The Canadian Presbyterian Mission has 34 workers among 5,000,000 people. A low estimate of needs would be: for evangelistic work twenty men and as many ladies, for medical work eight, industrial three, and literary four.

In **Berar**, with a population of 2,800,000, the proportion is about 68,000 to each missionary, male or female. Several taluks are still unoccupied. Twenty more evangelists are needed, six more medical workers, six for educational work, two for literary, and five for industrial.

**The Kurku and Central India Hill Mission** has one missionary to 400 square miles. "Four districts in our field are quite unoccupied. Let us have nine more evangelists, three medical men, two industrial workers, and one educationalist. God alone knows our sore needs."

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## IV.—BENGAL.

Bengal and Assam have a population of 80,000,000, more than twice that of the United Kingdom.

**Calcutta.** The north and west suburbs of Calcutta are practically unoccupied except by women workers. On the east of the city there is a large population of the lower classes—about 150,000—with no systematic work among them. On the west of Calcutta is a river, and on the east a canal; both of these are crowded with boats worked mostly by Mohammedans; among these no one is working.

**Midnapore.** The field of the Free Baptists is in Northern Orissa and Southern Bengal (population, 3,600,000). No section of the field is more than partially occupied. The northern and western sections are practically untouched. To *attempt* to evangelize this field eight men are needed at once.

**Chota-Nagpore.** The district of Palaman, with 750,000 inhabitants, has not a missionary or native preacher. Among the tributary states none are occupied with the exception of Gangpur, and Chota Nagpore has still more than a million heathen without the slightest touch of the Gospel.

**Behar.** “I believe Behar is the most neglected part of India. Leaving Patna out of account, for all this large Province, with its vast population of 24,000,000, we have only six European missionaries to the heathen. Quite half the Province is as much heathen as any other part of the world, having never yet even heard the sound of the Gospel. The need of workers is tremendous and the darkness is awful.”

At **Darjeeling** the Church of Scotland has missionaries in the ratio of one to about 40,000 people. “There are many tribes east of Bhutan, scattered along the hills, among which there are no workers. These tribes have no written language, and some are quite wild.”

**Rampore Boalia.** The English Presbyterians report two missionaries to 1,300,000 people. Bogra with 817,000, and Malda with 815,000, have no missionary.

**Berhampore.** “There are six missionaries (two men

and four ladies) to about 1,300,000. There is an ample field for work among the villages."

**Nadiyah** Zillah is probably the best worked zillah (Government district) in Bengal. In the best worked part preachers of the Gospel manage to visit every village once in two years. Unless vacancies are supplied at once the work will be much crippled. Fresh workers are sorely needed to enable the work to go on uninterruptedly.

At **Faridpore** there is one missionary to 500,000. "The need is so great that at present it does not seem possible to state figures."

**Bakharganj.** "The whole island of Bhola (population 258,450) is without a missionary, a native preacher, or even a Christian school. The same may be said of Patnakali (population 496,735). In other words, half the district is practically untouched. Moreover, we have not maintained work already begun."

**Dacca** has a staff of two missionaries and four evangelists to 2,409,000 people. "The district is practically unoccupied, but visited as far as possible from Dacca. The churches responsible for this part of the world-field ought to be willing to sustain *at least* as many mission stations as there are police stations. That would indicate a call for at least eleven more missionaries. My conviction is that they ought first and last to be evangelists."

**Tipperah, Pubnah, and Mymensing** are needy districts in East Bengal. Four ladies are working at Tipperah among a population of 1,500,000. The Hindoos seem ready for the Gospel and have several times asked for a male missionary. Pubnah, with a population of 3,000,000, has five missionaries. Mymensing (population 3,500,000) has two men and five women workers.

**Assam.** Manipur is an Independent Native State, and has one missionary to 200,000 inhabitants. The valley of Manipur and the various hill tribes to the west, north, south and south-east are unoccupied, no missionary being as yet permitted to go to these people. Only the Tangkul Naga Hills are occupied.

The **Kashia Hills** of lower Assam, having a population of 200,000, have ten missionaries, with their

wives. "There are here 11,000 Christians. The whole system of education and the whole literature are under mission control. There are several other hill tribes, especially in the Cachar Hills, quite as likely to receive the truth, but still without any workers. In the plains near this district there are only three mission centres in a population of 3,000,000—one ordained missionary to one million people ! There is no grander opportunity afforded to any one than that which this part of India offers to the Church which has become specially responsible for it—the (Welsh) Calvinistic Methodist Church. Ten large centres could be occupied at once."

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#### V.—NORTH-WEST PROVINCES.

Nearly every Government district of the North-West Provinces has at least one missionary, but in some districts of from 300,000 to 800,000 there are only one or two ordained foreign missionaries ; for example Etawah has about 800,000 inhabitants and the working force is one ordained foreign missionary and one ordained native minister.

**Ballia.** one of the districts, is entirely unoccupied, the population is 924,763. It was the worst of all N. W. P. districts two years ago for cow-protecting agitation. The people are almost all villagers.

**Benares.** The population of the city alone is over 250,000, and of the district 890,000. There is considerable space to the south and south-east towards Chota Nagpore unoccupied.

**Fatehpur.** One man and his wife are the only missionaries among 750,000 people. "Only the city and a few adjacent villages are being reached. The great need is for evangelists *filled with the Spirit*. Religious apathy is what is met on every hand. The temples and mosques all through the district are in a tumble-down state. The young men profess to be what their fathers were if they only knew what that was."

**Fatehghar.** "The total population of this district is about 850,000 ; most of our village population is not

provided with workers. The villages are very thick ; we have nearly 4,000 in our district alone. In places of eight and ten thousand we should have a missionary and a strong force of native teachers and preachers."

From **Saharanpur** a missionary writes of many towns of from 5,000 to 15,000, in some of which there is not a Christian worker. He advocates the plan of building in such places small rest-houses where the missionary can spend a few months at a time according to the development of work at each centre. "Religious thought is going through a process of fermentation, and as a result we have new religious societies springing up on every side. A hopeful feature is that many are not satisfied with the negations offered them in these modern organizations, and are ready to listen to the gospel. The opportunities of work among the educated young men of India are so many and inviting that I would like to see hundreds of our best equipped students from America and Europe throwing themselves into this work."

**Kumaon District—Almora.** "There are five missionaries (two men and three women) to 250,000 people. This district has mountains reaching from 4,000 to 10,000 feet, intersected by deep valleys. Many houses are perched high up on these mountains, and to reach these dear people with the gospel we need as many workers as you would require for three or four times the population of the great cities on the plains. I would like to see two more workers for evangelistic, one for medical, two for industrial, and one for literary work. They should all be men able to bear the roughness of mountain life."

**Oudh.** "The large ingatherings of the Methodist Episcopal Mission in the N.W.P. and Oudh have been mainly from two classes. Consequently large sections of the community are yet unreached. In order to reach the people, and specially the women, for Christ, we must send out women evangelists two by two who will go from village to village, training converts and preaching the gospel. The calls for women in this line are almost unlimited, and the need of the people is



most pathetic. We are making advances along the frontier to Thibet, and there is abundant room for work. These hills and forests are full of a poor community of a hardy mountain type who have not as yet come under the rigid caste system. I saw in my recent visit to Garhwal a number of prominent villagers who had but recently been invested with the sacred Brahminical cord. A systematic attempt is being made to fasten Hinduism upon these people. If Christians were on the field in some numbers the triumph of Christianity could be markedly hastened by preempting these mountaineers for Christ."

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#### VI.—RAJPUTANA.

This large territory has a population of over 12,000,000, with only twenty-four European missionaries at work. "Tonk, Jhalsapatam, and Jaisalmir are large towns where, as yet, there is no missionary. I should say that Tonk and Jhalsapatam would be good fields for any society wanting to begin work. All large towns in Native States should be occupied by European missionaries. To do this effectively I should say a dozen more men are needed. The Arya Samaj is active in propagandism." Numbers of the people, on the other hand, cling tenaciously to the old rites of Hinduism.

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#### VII.—PUNJAB.

The Punjab, including thirty-five Native States, and adding Kashmir, has a population of 20,000,000, of whom 10,500,000 are Mohammedans, 2,000,000 Sikhs, and the rest Hindus. The Sikh race, allowed to be the finest in India, is found only in the Punjab. So great is the need that towns and villages at no great distance from the oldest mission stations can scarcely be said to be evangelized. One brief visit a year to a village or town does not evangelize that town or village. There are hundreds of villages where even less is being done. Many of the thirty-five Native States are practically unworked, and where work is going on in them, it is in many cases not regularly established.

**Lahore.** There is a revival of that form of reformed Hinduism known as the Arya Samaj. At present the largest college in this city is the Arya College, equalling in numbers both the Government College and the Forman Christian College.

**Ferozepore** has one missionary to 140,000. In this district of five thasils (counties) two are wholly unoccupied. A lady doctor and two nurses are needed for the women's hospital. For five of the larger towns twenty evangelistic workers are wanted. The medical work in this district has made the mission widely and favourably known. Wherever the doctor goes the evangelistic work meets with a favourable reception.

**Sialkot** has one missionary to 186,000. Three districts with a population of 1,250,000 are unoccupied (only visited). Twelve men and eleven women are wanted.

The **Jhelum** district is only partially occupied ; four men are needed now. The Arya Samaj is stirring up the Hindu population and establishing schools for the education of the children.

**Peshawar** district is only partially occupied. *Hazara* (population 516,000) is hardly touched, and *Kohat*, with 205,000, is altogether untouched. All the regions north and north-west of Peshawar are unreachd. "The Pathans are very accessible in their villages, and hospitable. There is a great field open for itinerating missionaries. As far as I know, there is no mission between this and Rawal Pindi, a hundred miles off." At the very least nine workers are wanted at once. Two of these should be medical men. "There is a revival of Hinduism in the form of the Arya Samaj. Lately this society published a long notice against us which was posted in the streets and mosques. The Anjuman-i-Islam is very active in street-preaching, and the Mohammedans are continually building new praying places. Hindus and Mohammedans are almost combining to oppose Christianity."

**Kashmir.** The population of Kashmir proper, that is the Jhelum valley and the adjacent valleys, is about 3,000,000. A very small portion of Kashmir is occupied. "Among the unoccupied districts are the

Punjab State, Kishtiwari Province, Chilas (feudatory), Hunza Nagar, Astor and Gilgit, and Chitral. There are no baptized converts among the Hindus, and very few, if any, among the Mohammedans. Allowing one to 10,000 people, 90 workers are now required. Each would have a district of about 15 square miles, exclusive of mountains. We have not even surveyed our field of action thoroughly yet, but hope to do the frontier survey within the next three or four years."

The sphere of work of the Moravian Mission in India is the provinces of the north-western corner of Thibet. They have three stations and fourteen missionaries. There is a great need of more workers; not so many European agents are wanted as native agents, since the villages are very small and far between. Besides Leh in Ladak there is scarcely one village with a larger population than 600 souls.

The solitary worker in *Baltistan* writes of hopes as yet unfulfilled for five workers. He says that in Kaffiristan sometime ago teachers of Christ's religion were asked for; but none have gone. He further writes: "In the whole province of Baltistan there is only one worker as yet, a low member in Christ Jesus, but redeemed with a great price. There is great need of workers here. One has not done much in preaching chiefly because one has been praying and waiting for the special blessing of God, to be filled with His Spirit." He is also praying for the people "that they may get a strong need in their hearts for the only true and living Saviour Jesus Christ." This prayer from the borders of Thibet we would voice for all India.

Before closing we would emphasize one important line of work—Christian Literature. There are 15,000,000 persons in this empire under instruction or able to read and write. About one million a year leave school; of these 925,000 are totally ignorant of Christian truth. Hence all will see the importance of publishing and distributing Christian literature. Christian books and tracts may be compared to ammunition which enables a soldier to strike those who are otherwise far beyond his reach. For example, the Rev. J. F. Ullmann's book, *Dharmtula, or Religions*

*Weghed*, was carried by a Hindu ascetic into a village of Behar and proved the means of establishing a Christian community there. A Christian cooly bequeathed Rs. 100 for the spread of three little books, which he highly valued as they had been the means of bringing him to Christ. After his death they were found under his pillow. If we wish to alter the thought of the masses, we ought to be prepared to whiten the fields of India with a snow-storm of lively, penetrating and attractive leaflets. To accomplish this, experts should be set apart to the task.

We deeply feel that figures but partially convey the need which we would here express.

The picture is a dark one, taken by missionaries on the spot, and taken for us volunteers. One of the workers asks for "European Knights of the Cross," and adds: "It's chivalry for Christ that is wanted in the hearts of young men at home."

Are you to disappoint these dear faithful workers? They are only 1,600 among a population more than four and a half times that of the United States, and nearly ten times that of England and Wales. Eight and a half millions die annually.

We close with the words of that friend of Western students, Rev. A. J. Gordon, D.D.: "I have long since ceased to pray, 'Lord Jesus, have compassion on a lost world'! I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, 'I have had compassion upon a lost world, and now it is for you to have compassion. I have left you to fill up that which is behind in mine afflictions in the flesh for the body's sake, which is the Church. I have given my heart; give your hearts.'"

"When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity, but thou hast delivered thy soul." Ezek. 33: 8-9.

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